Some QUERIES *for the Citizens of* London *againſt St.* Thomas's *Day.*

IT is the great Privilege of the Citizens of *London*, that they have the Chooſing as well of their Common Council to make good Laws for the Government of their City, as of their Magiſtrates for the putting them in due Execution. And upon theſe Elections it is very prudently directed by the Precept read at the opening the Wardmote, *That you choſe from amongſt your ſelves ſo many of the* moſt Sufficient, Honeſt and Diſcreet *of the Inhabitants, to be returned for Common Council-men.*

Theſe Words were certainly incerted in the Precepts for a good Intent, and ought to bear the greateſt Weight with all good Citizens, a *Weight* not to be overbalanc'd by the ſcandalous Conſideration of a Bottle of Wine and a little Eating, for thoſe who would ſell their Birth-right on ſuch mean Terms are not worthy of it, and give full Demonſtrations of the want of their own due Diſcretion in a Matter of ſuch Conſequence.

Let us then, according to the *Precepts* and true Intereſt, look out for ſuch the *Moſt Sufficient*, *Honeſt and Diſcreeteſt* Inhabitants to repreſent us; in order to which it may not be improper to conſider the following Queries.

Quer. 1. Whether they can be eſteemed *Diſcreet Citizens*, who upon any Occaſion do promote, incourage, or concur with Riots, or ſhew themſelves fond of an Intereſt, to the Promoting of which, Riots and Tumults have been thought ſo neceſſary, which as they are deſtructive to all Government, thoſe who incourage them are the moſt unfit to have any Share in the Government of a City, the Reputation as well as Safety of which has hitherto depended upon the Maintenance of good Order, to which all Licentiouſneſs is ſo oppoſite? Nor will it be forgotten on this Occaſion, That it hath coſt the Citizens near 20000 *l.* in their Train'd Bands, to ſuppreſs ſome late Tumults, beſides the Neighbouring Hamblets of *Southwark*, *Weſtminſter*, &c.

Q. 2. Whether thoſe can be thought *Diſcreet*, and fit to be intruſted with the Supreme Power of the City, who have (very contrary to former Uſage, tho' in the moſt conteſted Elections) introduced even into the *Guildhall* of the City, at the very Time of the City Elections, *Tumultuous and Riotous Proceedings*, the Conſequences of ſuch Outrages, to the Freedom of all our Elections, and to the very Being of the City of *London*, is too obvious to be mentioned?

Q. 3. Whether the *Diſcretion* of thoſe and ſuch like Perſons who upon the late Election of an Alderman introducing themſelves into a Wardmote they had nothing to do with, there in the moſt unexampled manner affronted the Chief Magiſtrate of the City in the Execution of his Office, is not worthy of a particular Notice in the enſuing Choice, by all ſober and conſidering Citizens, who wiſh well to the Government of the City, of which they are Members?

Q. 4. Whether there be any Preſident for the *Diſcretion* of a certain Act of Common Council for applying the Revenue of the Chamber, which is levied on the Citizens for the Orphans, *&c.* to the carrying on a Suit of Law, the immediate Concern of which belong'd to the Candidates?

Q. 5. Whether it ſhewed *moſt Honeſty* or *Diſcretion* to puſh ſo violently for a By-Law to alter the ſettled Government and Subordination of the City, as for the ſake thereof to ſtop the abſolutely neceſſary Diſpatch of all the other Affairs of the City? Nay, tho' the making this By-Law was declared by all the City's (and

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other Great) Counſel (who could by no body be thought to be influenced by Party-Cauſe) to be contrary to the Laws of the Realm?

Q. 6. Whether ſome Members of the Common Council inſiſting to have all Diſputes in Elections of Aldermen, to be brought before and decided by them, was not in them attempting an Uſurpation of the Executive Power, which by our Conſtitution is only lodged in the Magiſtrates who hold it from the Crown? And whether this was not as far as in them lay following the Example of that Lower Houſe of Legiſlature, who ſoon after they had uſurped an Executive Power, voted the Crown and Upper Houſe uſeleſs? *&c.*

Q. 7. And above all, have not thoſe given great Evidence of their *Diſcretion* and *Honeſty*, as well as of their Loyalty to the Queen, and Regard to her Prerogative, who have declared that they were for the City's addreſſing the Queen, to promote the Peace with *France*? To ſet this high Topick of *Diſcretion* (on which ſome have ſo much valued themſelves) in a clear Light; let us conſider it in a Simile ſuitable to our own Affairs, *viz.*

Suppoſe a Trader had a Bargain of Conſequence to make with a crafty and overreaching Chapman; and whilſt it was in Debate, this Trader's Children ſhould come about him, and addreſs him to ſtrike the Bargain by all Means, or they muſt be all undone, and ſtarv'd, would not this crafty Chapman be encourag'd thereby to ſtand ſtiff to his Terms, and make the beſt Uſe of the Trader's Neceſſity, whether truly or falſely repreſented by his Children? And would not all the Neighbours conclude, that ſuch Children were either not very dutiful, (or in the Intereſt of the Chapman) or that if the Family had ſent the diſcreeteſt of them about this Matter, that there was none very diſcreet in the Houſe?

Q. 8. How far do thoſe Citizens ſhew their Diſcretion or Honeſty, who tho' they have right Ideas of the Intereſt of the City, and are ſenſible of the depretiating their Stocks by a tumultuous Faction, yet think it not worth their while to ſtand for the Common Council, or concern themſelves to vote, or to ſet Matters in a true Light to their Dependants, but ſuffer them to be influenc'd by a Faction, tho' againſt their Judgment by dint of Noiſe, ſtrong Beer, and roaſt Beef?

Q. 9. Whether voting for thoſe whoſe *Honeſty* and *Diſcretion* appears by ſome of the aforeſaid Queries, tho' to promote their own Intereſt and ſeparate Views, they get themſelves ſet up with the noiſy Clamours of the Church, *&c.* may in its Conſequence prove more Advantagious to the Church, than voting for the moſt honeſt and diſcreet Church-Men, tho' the Diſſenters vote with us for them? And whether in all Elections there is not a Neceſſity of voting either with Diſſenters, or with Jacobites and Papiſts; and if we muſt judge of our Votes by our Company that vote with us; Whether the Danger of our Church and State at preſent, is not more to be fear'd from the latter than the former, may eaſily be determined, if we conſider which of thoſe two are moſt in the Intereſt of our Succeſſion in the moſt Illuſtrious Houſe of *Hanover*, on which the future Intereſt of both our Church and State intirely depends.

Laying aſide therefore thoſe Party-Prejudices, into which we have been hurried by Mobs and Noiſe, let us follow our Precepts and true Intereſt in chuſing the moſt *Honeſt* and *Diſcreet* amongſt us, and not think our ſelves bound by him that treated us laſt Year; for poſſibly if we look out, there may be found Men of more Diſcretion than thoſe which treat for an Office of Trouble, without the Proſpect of any *honeſt* Profit: By theſe Means we are moſt likely to encourage our Trade, and re-eſtabliſh the Quiet and good Order of our City, without the great Charge of ſo frequently raiſing the Train'd-Bands to ſuppreſs the Mobs, rais'd by fooliſh Party-Heat, which tend only to weaken our ſelves, and encourage the Partiſans of the common Enemy.

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